

gods." This being a matter of no little consequence, he was brought before the court of justice, on Mar's Hill, where he was required to define this "strange" doctrine.

We find that the Epicureans were a sect whose principal object in life was pleasure seeking.

The Stoics were more moral, but independent of spirit, laying great stress upon wisdom as the source of happiness.

Paul also favored wisdom, but his wisdom came from altogether a different source. While the Stoics had learned from the school of Zeno, Paul was taught by revelation of Jesus Christ. Gal. 1:12.

While Paul was by no means worsted in the discussion, it seems he did not care to discuss the religion of Christ on philosophical principles. The reason he does not wish to discuss religion in this way is because "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him."

Hence, he departs immediately for Corinth, where he "Determined not to know any thing among *them*, save Jesus Christ, and him crucified." I Cor. 2:2. "Excellency of speech" or "Enticing words of man's wisdom," were not enough; but his preaching must come in "demonstration of the spirit of power." That their "Faith should not stand in the wisdom of men, but in the power of God." It should be noted here that, "Power of God," means, the "Gospel of Christ." Rom. 1:16.

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." Jesus says: "No man cometh unto the Father, but by me." And again he says, "No man knoweth who the Father is, but the Son, and he to whom the Son will reveal him."

Then how are we to feel after God and find him? This is a question which is paramount in the minds of many people of our day.

Christ says: "I am the door." "In him are hid all the treasures of wisdom and knowledge," so we must look to Him for information.

We find the *key* which unlocks these mysteries, tendered us by our Savior, in John 7:17.

"If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." Try it. Convince yourself. This is an infallible test of Christianity. Thousands of volumes have been written to prove or disprove the fact, that Christ's doctrine came from God.

But "To the making of many books

there is no end; and much study is a weariness of the flesh." This was the experience of the "Wise King," and will be the experience of all who are inclined to go through voluminous works, in "Feeling after God," for they will surely not find him.

Why not apply the test, and "Know of the doctrine?"

My reader, how much did you ever learn about God outside the Bible?

The scientist will exclaim: "There is no God! Or, if there be one, I can obtain no proof of his existence." Thou fool! In him we live, and move, and have our being."

But, says one, after all,—how shall I *know* these things?

It is hardly sufficient to say, "Do his will," and believe. One's faith must be supplemented before he can *know* that "His doctrine is of God." A mere belief in the statements of the Bible is nothing more than credulity, and not a genuine faith.

But we are not abandoned to blind confidence; by doing "His will" the evidence follows as a natural consequence.

"Beloved, if our hearts condemn us not, then have we confidence toward God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. I John 3:21, 22.

Here we come in possession of information which differs from credulity, in that, it becomes positive knowledge.

Knowledge thus gained, is not dependent upon, either science or philosophy.

Flesh and blood can not complement belief, but the spirit of adoption brings us into such a relationship with God, that we from the heart cry Abba, Father.

O, this hidden manna! "The white stone, and in the stone, a new name written, which no man knoweth save he that receiveth it." Rev. 2:17. But, be it known, once and forever, the condition is "Do his will." Very simple, but *positive*.

"He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." I Jno. 2:3, 4. "If ye know these things, happy are ye if ye do them."

We will fasten one more "Nail" in a sure place, and hang upon it all the evidence of Christianity. If this Nail should give way, the entire structure falls into the abyss of confusion and darkness.

Yes, if this Nail gives way, our religion may be a fake, and our faith a delusion.

The hammer by which the Nail may be

fastened is, "Do his will." The Nail is the Spirit of God, in the Christian's heart.

We will rest the proposition on a statement made by Paul. "This only would I learn of you, received ye the spirit by the works of the laws, or by the hearing of faith? Gal. 3:2. The source of his authority will be learned from. Gal. 1:12.

Although he calls the Galatians foolish, still he appeals to their intelligence on this point. He is willing to rest the entire proposition on "How they received the Spirit."

The fact that they *had received* the spirit is not questioned. Is it sense to suppose that Paul would rest a matter of such momentous import upon a single question which they could not answer?

Of course, they could answer it, in fact, he could refer to nothing else, as that was the only positive evidence they had.

The trouble was some Judaites had bewitched them, as it were, by urging them to obey the law, and thus had detracted their minds from the spirit, which they had received through faith.

But says one, this seems to be a doctrine of salvation by faith through grace; and is opposed to the statement, that "Do his will" is the only condition of favor with God. To such we will say, as Paul did to the Galatians: O, foolish Christians, who hath bewitched you, that ye should *not obey the truth*. Gal. 3:1.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

Yes, we are saved by "Grace, through faith; and that not of ourselves: it is the gift of God." Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8, 9, 10. Here we have the two, apparently conflicting theories, brought together, and solved.

It is our faith that is counted for righteousness, and not our works. Why? Because, we being unable to save ourselves, and work righteousness, it was necessary for us to become God's workmanship, be regenerated, or "Created in Christ Jesus unto good works."

Now these good works to which we have been created, "God hath before ordained that we should walk in them."

If we do not walk in those good works, then what? There is only one answer; we have not been created in Christ Jesus unto good works. There is no retreat from this conclusion. No amount of profession or assertion will change the